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ABSTRACT

As the third report on ISUPS, this 1975-76 evaluation presents reports by: the Academic Coordinator (policy, procedure, and changes re: outreach programs; funding; student characteristics; the coordinating role; student input; admissions; and facilities); the Tutor (registration; course planning; library use; academics; and recommendations for a full time tutor to be skilled in teaching adults and to be permanently maintained); the Counsellor (pre-admission counselling; staff increases; social counselling; tutoring; student needs; physical accomodations; and recommendations for more group discussions re: course work, philosophy, and psychological needs); the Native Club (Wilderness Camp Workshop; Indian Awareness Week; other projects; and recommendations for continued support); the students (an evaluation derived from personal and group interviews with 24 of 35 available students); and the Office of Educational Development (goals re: Indian students; bibliography development; "New Man Report"; "Human Resources Study"; off- and on-campus computer assisted instruction; Morely Assessment and Placement Test; mother-child interaction program; computerized information system; study center; senior half-course). Additionally, a personal interview with a third year student (on Indian educational disadvantagement) and statistics (enrollments, operating budget, half-courses, outreach programs, grade point averages, etc.) are presented. (JC)

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Indian Students University Program Services (I.S.U.P.S.)

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Third Evaluation Report 1975-76

Office of Educational Development
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THE INDIAN STUDENTS UNIVERSITY PROGRAM SERVICES:

THIRD EVALUATION REPORT

1975-76

IAN R. BROOKS
DIRECTOR, OFFICE OF EDUCATIONAL DEVELOPMENT

E. MOORE-EYMAN
ACADEMIC CO-ORDINATOR

PUBLISHED BY THE OFFICE OF EDUCATIONAL DEVELOPMENT
WITH THE FINANCIAL ASSISTANCE OF THE DONNER CANADIAN FOUNDATION

TABLE OF CONTENTS

Preface 1

Report of the Academic Co-ordinator 4

Academic Report 30

Report of the Tutor 40

Report of the Counsellor. 48

Report of the Native Club 52

Report of the Students' Evaluation of I.S.U.P.S. 56

Report of the Office of Educational Development 64

Why Many Indian Students Are Educationally Disadvantaged

An interview regarding the school experiences of a third year student. 77

ABOUT THE COVER

Nora Yellowknee painted the cover design as a mural during course work for Art Education in the Grouard outreach program in the Summer of 1975. The mural may be seen in the Alberta Vocational Centre at Grouard.

LIST OF TABLES

Table 1 Number of Half-Courses Completed by Morley and Hobbema Students 19

Table 2 Full-time Student Equivalents Enrolled in I.S.U.P.S. and Operating Budget for each Twelve Month Period of that Component. 27

Table 3 Profile of Student Enrollemnts September 1975 to April 1976; Shown by Date of Initial Enrollment 31

Table 4 Frequency Distribution of Grade Point Averages for the Academic Year 1975-76; Shown for all Students Completing the Year; Shown by Date of Initial Enrollment 33

Table 5 Distribution of Grade Point Averages for the Academic Year 1974-75; Shown for All Students Completing the Year 1975-76 and Shown by Date of Initial Enrollment 35

Table 6 Frequency Distribution of Number of Half-Courses Taken During the 1975-76 Academic Year; Students Classified by Date of First Enrollment. . . 36

Table 7 Correlation Matrix for Grade Point Average, Number of Visits to Tutors, and Number of Courses Taken. 38

LIST OF FIGURES

Figure 1 Indian Students University Program Services On-Campus Staff 1975-76 13

PREFACE

Throughout this evaluation report of the fourth year of operation of the Indian Students University Program Services (I.S.U.P.S.) the phrase "if funded" recurs all too frequently. This unfortunate qualification was the result of the inability of the University of Calgary and the Department of Indian Affairs to come to an agreement regarding the financial operation of the Services until mid-summer.

I.S.U.P.S. and the University had taken the position that a minimum budget was required to fund the operation and that, therefore, any funding arrangement for less than that amount would result in the Services being inoperable. The Department, on the other hand, did not agree with the minimum figure and consequently offered substantially less. As a result, I.S.U.P.S., as of July 1, 1976, ceased to provide support services to Native students studying at the University of Calgary. The operation was re-opened in August as the result of a two year funding agreement providing I.S.U.P.S. with close to its minimum budget.

Now that the project is re-funded, the name of the on-campus project may be changed to "University of Calgary Native Students' Services" (N.S.S.), a title which more fully represents both the service nature of the project and the clientele served.

When a support service rather than a program is to be evaluated, it is often rather difficult to determine the student population to be used as a basis for evaluating the service. The

Indian Students University Program Services is a case in point as all Native students are now admitted directly into the various faculties comprising the University of Calgary rather than admitted into a special program. Because every student has the opportunity to use the services but is not required to do so, the population of students using the services is to some extent self-selected. Those students who elect to not use the services are, to all intents and purposes, unknown to us. It is possible that only the most capable and industrious choose to "go it alone"; however, it is equally possible that the most capable and industrious are the ones who seek out the services. Although this question cannot be resolved beyond doubt, four years of experience has led us to believe that in both groups students vary in ability and in industry.

In order to determine a population that could be used to evaluate the services, it was decided to include all Native students who:

(a) were first admitted to the University through the Indian Students University Program,

and/or (b) have, to any degree, made use of the support services currently offered,

and/or (c) actively affiliate themselves or identify themselves with the I.S.U.P.S. operation.

It should be remembered that as the Department of Indian Affairs has a record of all students sponsored by them who are in attendance at the University, it is possible to estimate the proportion of students

who use the facilities. Our best estimate would lead us to believe that better than 85 per cent of the status students on-campus fall into one or more of the above categories. Although there are no similar records for non-status students, information provided through personal contacts leads us to conclude that again the proportion of students using the services is quite high.

Finally, by way of describing the methodology of compiling this report, it should be noted that consistent with our view that an evaluation of I.S.U.P.S. should be done jointly by all those involved in the project, the final draft of the evaluation report was available to staff and students prior to publication. In this manner, it was possible to incorporate into the report suggestions made by staff and students and also possible to delete or amend offensive sections.

I.S.U.P.S. 1975 - 76

REPORT OF THE ACADEMIC CO-ORDINATOR

Evelyn Moore-Eyman
Academic Co-ordinator

BRIEF HISTORY

In 1972 there was only one Indian graduate of the University of Calgary; only eleven Alberta Indians had ever graduated from Alberta's three universities. There was at the same time a rising demand from Native people for education for career purposes and for education which would allow Native professionals to work with their own people in bi-cultural and bi-lingual programs. Many felt, for instance, that the disastrous school drop-out rate could be modified if there were Indian teachers in the schools. It was felt also that Native language speakers with full professional training could overcome many of the problems in health, in social welfare, and in law.

Yet the school system was not for the most part holding Native students until Grade 12 and if a student did remain in school he was usually routed through a non-matriculation program.* Upgrading programs without an immediate career goal were unsuccessful in preparing students for matriculation. The universities, in

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*For insights into educational handicaps stemming from the Indian residential system, see the Bear Robe/Loyie conversation on page 77.

consequence, were barred to almost all prospective Native students.

A project requested by a number of Native leaders was therefore negotiated between the Department of Indian Affairs and the University of Calgary with the following characteristics:

(i) A support service would be provided for Native students and would consist mainly of a social centre and tutoring and counselling services.

(ii) A Steering Committee consisting of Native people drawn from widely dispersed areas of the Province would assist in the selection of students and staff, would advise the administrator and in effect establish the policies of the project within the framework of the University decision-making structure.

(iii) Students were not to be placed in special programs but were to attempt the standard courses of the University with the assistance of the support services. To emphasize this situation in its second year the project was re-titled the Indian Students University Program Services.

(iv) Work with tutors was to be compulsory but all other activities were optional.

(v) By special arrangements within the Faculty of Education non-matriculated students over twenty-one years of age and recommended through the project would be admitted to the University.

(vi) Status and non-status Native students were admitted to the University through the project but after the first term the Department of Indian Affairs withdrew financial support of non-status students. Until the Northern Development Bursaries of the Province of Alberta became available there was no special government funding available to non-status Native students.

(vii) Through project hiring and later through allocation of Indian Affairs staff, Native counsellors were available to students on a full-time basis.

(viii) All concerned with the project were acutely aware of both the seriousness of the task in which they were engaged and the lack of previous experience to guide them. It was therefore most important that the organization should be flexible and respond to evaluation. (The two previous evaluation reports are available through the E.R.I.C. Document Reproduction Service, P.O. Box 190, Arlington, Virginia, U.S.A. 22210, numbers ED 084 044 and ED 115 426.)

Later sections of the report will review the progress of the 42 students originally admitted and of the smaller numbers admitted in subsequent years. Changes in the project including the University's response to the invitation of Native leaders to take the University to the reserves will also be described.

It is probably sufficient in concluding this brief history to note certain of the major changes that have taken place during the four years of the on-campus project. These appear to be the following:

(i) The improved circumstances for beginning students who can now be absorbed into a body of experienced and, for the most part, successful Native students.

(ii) The substitution of fully voluntary for mandatory tutoring with an apparent improvement in student morale. This appears to have been facilitated by the hiring of a highly qualified (Ph.D.) tutor.

(iii) The grouping of all staff and facilities in one location.

(iv) The attachment of the project unit to the Division of Continuing Education in recognition of the University-wide character of the services and of the importance of the developing programs on the reserves. This administrative change within the University involved the creation of the office of Academic Co-ordinator.

(v) There have been many changes in admission procedures as University regulations and I.S.U.P.S. circumstances have changed. The current restriction of total University admissions has once again reinforced the importance of I.S.U.P.S. to Native students seeking University admission.

(vi) After three years of most valuable contribution to policy formation the Steering Committee at a final, though ill-attended, meeting resolved to accept a resolution strongly pressed by students for replacement by an Advisory Council.

(vii) The development of the Native Students' Club which in 1976-77 received its own budget from Indian Affairs is potentially of very great importance. The Club-sponsored Indian Awareness Week in March, 1976 (described by Deanna Grey Eyes on page 52) was outstandingly successful and demonstrated the growth in confidence and sense of identity of the student body.

(viii) A grant by the Donner Canadian Foundation for a three year period permitted the establishment of the Office of Educational Development and although most of the invitations for assistance in projects came from the reserves (especially from the schools) this office has assumed the responsibility for evaluation of I.S.U.P.S. and is assisting in the development of some courses within Departments in order that these courses should be more valuable for those planning to teach Indian children.

(ix) The second evaluation of I.S.U.P.S., December, 1974. reported the following:

"After two years of I.S.U.P.S. operation the situation with

regard to Indian education at the University of Calgary is greatly changed.

The most important change of all is undoubtedly the development of the Outreach campuses through which the University has taken action in recognition of first the bicultural/bilingual aspirations of some indian groups and secondly, of the overwhelming nature of the difficulties encountered by Indian students entering the urban situation. The direction of movement is now reversed and the University has responded to invitations to take courses to the reserves and other centres of Native population. The first Outreach course was initiated at Morley in July 1973...The first Provincially certificated teachers can be available from among the Stoney people in September, 1976."

This expectation has been realized; two Stoney students have secured Provincial Teaching Certificates and four or five students from Morley will attend the Calgary campus in 1976-77 to complete the fourth year of the B.Ed. degree. (For total courses completed see page 10).

I.S.U.P.S. OUTREACH AND ON-CAMPUS ORGANIZATION

Although separate in organization and in funding the Outreach operations and the on-campus one are intimately related to one another. Students move in both directions between Outreach and on-campus studies. In the coming academic year Stoney students who have completed three years in the Outreach program will be coming to campus for their final year. Students from

TABLE I

NUMBER OF HALF-COURSES COMPLETED BY

MORLEY AND HOBBEMA STUDENTS **

Number of Half-Courses Passed*	Morley Students	Hobbema Students
1-5	10	16
6-10	1	20
11-15	1	6
16-20	4	3
19-25	2	2
26-30	2	0
31-35	2	0
36-40	0	0

*40 half-courses are normally required for a four year degree.

**Approximately 20 Hobbema students also acquired one full course credit at Red Deer College. This is transferrable to the University of Calgary.

Hobbema are attending Spring and Summer Session Courses on-campus as did Stoney students on previous occasions. Already students from the first Grouard Outreach class has transferred to full-time study on-campus.

In at least seven cases students who have registered on-campus have transferred, at least for a period, to studies in an Outreach location. This flexibility has important educational advantages and the point is made here to indicate that despite the formal separation of on-campus and Outreach operations, the projects have become inextricably intertwined into an educational network.

At Hobbema, twenty-four full-time students have worked in the Hobbema Outreach sponsored by Maskwachees Cultural College and many have already completed one year of the degree in ~~Edmonton.~~ EDUCATION.

Some course work has been undertaken on the Blackfoot Reserve and in the Summer of 1976 courses will be offered for the second time at Grouard on Lesser Slave Lake.

Part I - I.S.U.P.S. (on-campus)

The reports which follow are concerned chiefly with I.S.U.P.S. on-campus.

THE SERVICES

The Indian Students University Program Services in 1975-76 were in the fourth year of operation. Although there have been

several changes in personnel and in facilities, the elements of the Services are essentially the same as in 1972-3.

The Indian Students University Program Services in 1975-76 consisted of a social centre (the Red Lodge) with adjoining offices for the Native Students' Club and the two Department of Indian Affairs counsellors who visited for a period of up to two days per week each. (See list of staff on page 13).

Additional Native counselling, with a special assignment to assist the Native Students' Club was provided, but on a part-time basis only in 1975-76 because of curtailment of the budget contribution of the Department of Indian Affairs. The budget of $59,000 for 1974-75 was reduced to $39,000 in 1975-76 for approximately the same number of students. As a part-time employee the Native counsellor was unable to continue in her former co-ordinating role.

The varied communication associated with the Red Lodge continues to give students a sense of belonging at the University and provides a milieu for the informal solution of many problems. The Red Lodge is therefore central to the operation of the services, even to the more formally academic ones.

Adjacent to the Red Lodge are the tutors offices and the study room. It is this tutoring service (1) with its associated

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(1) For a more complete description of the tutorial services, see Dr. Yule's report on page 40.

FIGURE I

I.S.U.P.S. (On-campus) Staff 1975-76

Senior Tutor (2/3 time) .....Dr. Corneliet Yule

Tutor (12 hours per week) .....Mrs. Katherine Watts

Tutor (12 hours per week until Dec. 21, 1975).....Miss Kaye Pitman

Counsellor (1/4 time) .....Mrs. Pauline Dempsey
(Blackfoot speaking)

Secretary (Full-time for on-campus and Outreach work) .....Mrs. Linda Brandley

From February, 1976 .....Mrs. Pauline Dempsey

DIAND visiting Counsellors (up to two days per week each).....Mrs. Lena Gallup
(Cree Speaking)

Mrs. Sue Sollner

Academic Co-ordinator (1/3 time) .....Professor Evelyn Moore-Eyman

Director, Office of Educational Development (1/3 time) .....Dr. I. R. Brooks

Secretary, Office of Educational Development (1/2 time) .....Mrs. Cindy Hamilton

counselling which is the *raison d'etre* of I.S.U.P.S. and which in providing concurrent upgrading of students' academic skills offers the justification for the admission of Native students who have less than standard qualifications for acceptance by the University.

Native students at the University of Calgary in 1975-76 are to be congratulated on their very satisfactory achievements in course work as indicated on the report of grades. It is also laudable that so many of them recognized that it was useful to work with a tutor and did so fairly frequently. It was characteristic of most students in the first years of the project that no matter how much their work showed that they needed the tutor's assistance they were not prepared to avail themselves of the services. It is to the credit of both students and tutors and perhaps the planning group that resolved to implement a fully voluntary system of tutoring that in 1975-76 the position changed. The tutors report indicates that many of the students worked persistently with the tutors and have been rewarded by the accomplishment of passing grades.

A receptionist/secretary is employed full-time but devotes a large part of her time to the Outreach projects at the Morley Reserve, the Hobbema Reserve and in the Lesser Slave Lake Region. The secretary, being the only full-time employee of the project, also serves in a useful co-ordinating role. In the latter months of this year the roles of secretary and part-time Native counsellor have been combined to the advantage of the project in that it has again made possible the employment of a full-time Native counsellor.

There appear however, to be certain conflicts in the two roles and an effort has been made to secure sufficient funds to employ both a Native counsellor (or counsellor/tutor) and a secretary in 1976-77.

Two University employees part of ~~those~~ whose time is purchased for I.S.U.P.S. from the University complete the staff. These are the Director of the Office of Educational Development, funded by the Donner Canadian Foundation, and the Academic Co-ordinator. Further information on the work of each is found later in this report.

FUNDING

I.S.U.P.S. for its first two years was jointly funded by the University and the Department of Indian Affairs. The University provided the total facility and the administrative services; the Department of Indian Affairs contributed $42,000 in the first year and $49,000 in the second year.

In the third year the administrative work could no longer be carried extra to load by the University administrator and in 1975-76 the project funded at $59,000 purchased one-third of the time of the administrative officer designated in that year by the Vice-President (Academic) of the University as the Academic Co-ordinator.

In 1975-76 the same arrangements continued except that:

(i) funding was reduced by D.I.A.N.D. to $39,000.

(ii) the University provided a much expanded facility (including a computer terminal for trial of computer

assisted learning).

(iii) the Donner Canadian Foundation granted $110,000 for a three-year period for the establishment of the Office of Educational Development. This office has assumed the costs of evaluation of I.S.U.P.S.

Although the costs in the maintenance of students in I.S.U.P.S. are not a project expense and are handled by federal and provincial agencies it might be worth noting that two contributions to living costs have been made from private organizations. CANSAVE has twice come to the rescue of Metis students who would otherwise have had to drop-out and the Metis Association of Alberta, either directly or through the Alberta Education Foundation, has on several occasions assisted students.

STUDENTS

I.S.U.P.S. offers services to all Native students at the University. Most students are registered in the Faculty of Education but in 1975-76 there were six in Social Welfare, one in Fine Arts and several in Arts and Science.

The students come from all sections of the Province of Alberta and each year one or two students are sponsored from other Provinces. It has been a matter of interest that each year there is a substantial registration from the northern half of the province despite the southern location of the University of Calgary.

Despite the limitation of Indian Affairs concerns to status Indian students, the multiple sources of support for the project

have made it possible for the University to avoid limiting services to one group. The students themselves follow a firm policy of inclusion of all who identify themselves as Native and in Native Students' Club activities, such as the Indian Awareness Week, non-status students have made highly visible contributions. However, difficulties in personal funding limit the enrolment of non-status students, and of those completing the 1975-76 academic year only seven were non-status.

Those few non-status students who are established as good academic achievers and who meet the northern work location and other requirements of the Northern Development Bursaries have a relatively secure financial position but there is still a great need for financial assistance for Metis students trying themselves out in the new world of the University and uncertain in their first year and even second years that they should risk incurring heavy debts through the student loan service. The revived activity of the Alberta Education Foundation is therefore most welcome and may make it possible for a larger proportion of Metis students to realize their potential for training in the professions.

STUDENT WORK-LOAD*

A continuing financial problem for Native students lies in the inability or unwillingness of many to undertake a full work load thus prolonging the accomplishment of a four year degree for five or more years. Some extension of the regular time (especially through Spring and Summer) study) in the first and second years and/or through

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* See also page 34 et seq.

one additional year seems wholly desirable but there are at least three important reasons for discouraging work loads which drop lower than this.

(1) A fully maintained student who takes six or seven years for a four year degree is probably draining the financial resources for Indian students to the disadvantage of other potential students.

(2) A young person who adopts studentship as a continuing life-style enhances the likelihood of alienation from his own people.

(3) Family and community circumstances are more likely to interrupt studies which take place over the longer period.

While every effort must be made to ensure that first and second year students who are advised through I.S.U.P.S. to take reduced work loads should be permitted to do so by sponsoring agencies, it is also desirable that only in exceptional circumstances should senior students carry less than a full work load.

If beginning students are to be assisted to develop the study habits which will allow them to carry a full course load or to succeed with the reduced course load of the initial terms further planning seems necessary. Delays in project funding for 1976-77 have prevented the establishment of a planned sub-project funded mainly from the Donner Canadian Foundation Grant but is hoped in 1977-78 to institute on a trial basis an incentive system for those

students who fulfil work "contracts" in the study centre. It is hoped that such a system, if established, might assist students to make a more rapid transition to the study habits essential for success at University.

THE ROLE OF ACADEMIC CO-ORDINATOR

It might be useful at this stage to make some comments on the changing role of the Academic Co-ordinator. The title itself is designed to indicate some differentiation from the activities of an officer usually entitled "director". For example, from the beginning there has been an attempt to consult extensively with members of the Native community and to use their advice as fully as possible in the organization of the University service. For three years a Native Steering Committee helped to shape the services; in the fourth (present) year senior students sought to replace the community based Steering Committee by an Advisory Council, including representatives of such interested parties as the Department of Indian Affairs, the Department of Advanced Education, the Indian Association of Alberta and the Metis Association of Alberta. The majority of the Council members were to be Native students or Native graduates. This proposal seemed justifiable in that the most active members of the Steering Committee, after three years, were extremely fully engaged in the development of University Outreach programs in their home areas.

Delays by the Native Students' Club in appointing the student representatives have prevented the new Advisory Council from

functioning effectively in 1975-76 but one meeting has been held and as I.S.U.P.S. (on-campus) is now funded for 1976-78 some priority should be given to the development of the new Council as an effective advisory body. The first graduate of the project, Robert Royer, B.S.W., has been elected Chairman of the Advisory Council.

It is, however, the view of the Academic Co-ordinator that the Council will not be in itself sufficient. Further thought should be given to renewing and extending the earlier contacts with leading members of the Native community.

STUDENT INPUT TO DECISIONS

The Academic Co-ordinator has also served in a co-ordinating role within the I.S.U.P.S. on-campus project in attempting to interpret, and where possible, implement student opinion within the University framework. In 1974-75 a major channel for this communication was the presence at frequent (often weekly) staff meetings of three third year students who were hired as part-time counsellors. In addition a number of staff/student meetings were conducted. In 1975-76 the students involved chose not to serve as part-time staff, finding some role conflict. At the request of the President of the Native Students' Club no staff/student meetings were held as it was the wish of the Club President to enhance the role of the Club by this means. In hindsight, it can be seen that despite some major successes of the Club when aided extensively by staff counsellors and tutors, the occasional late afternoon meetings of the Club were insufficient as a means of communication

within the project. Regular meetings to which staff and students are invited will be resumed in 1976-77.

Such explorations and adjustments have been characteristic of I.S.U.P.S. from the beginning and the flexibility this illustrates may have been contributive to such success as has been achieved.

ADMISSIONS

A continuing pre-occupation of the I.S.U.P.S. administration has been University admission for non-matriculated Native students. In September, 1972, the Faculty of Education generously deviated from its admission requirements taking the view that with a support service of the kind proposed a Native student might be able to succeed in the University with lower entrance requirements than were expected of students not similarly supported. Initial testing and interviews and local decision-making combined to produce a student body in 1972-73 of 42 status and non-status students, about half those who applied for admission.

Native non-matriculated students were admitted if they were over 21 and could give some evidence of possible future success. A low success rate in this initial intake group resulted in the second and third years in more cautious screening through a sub-committee of the Native Steering Committee. Fewer students were recommended for admission. During this period, however, the Faculty of Education, with the then more adequate per student funding, adopted something approaching an open entry system for promising students over 21 years of age and students recommended by the administrator

of I.S.U.P.S. were readily accepted with the continuing expectation that there would be support services available to them.

As I.S.U.P.S. enters its fifth year this position has changed radically. The Provincial Government has discontinued financing the Universities on a per student basis and the University of Calgary has felt obliged to consider quotas on admissions. No non-matriculated mature student was admitted on-campus for Spring and Summer sessions and in August a selection will be made for the Fall from the pool of applicants. To continue the admission of Native students most of whom (although, of course, not all) have deficient school achievement a new, special arrangement must be negotiated with the Faculties concerned. This negotiation has been jeopardized by uncertainties in the funding of the Department of Indian Affairs component of the support services and by the consequent doubts as to the continuance of the services in 1976-77.

FACILITIES

In 1975-76 the Faculty of Education of the University of Calgary was able to make excellent facilities available for I.S.U.P.S. These consisted of:

(i) a study centre

(ii) two offices for tutors and the computer terminal for use in extending vocabulary and other learning.

(iii) the Red Lodge (the social centre)

(iv) an office for the Native Students' Club and the part-time Native counsellor.

(v) an office for the Department of Indian Affairs counsellors.

(vi) an office for the I.S.U.P.S. Secretary and the part-time Secretary to the Office of Educational Development of I.S.U.P.S.

(vii) an office for the Academic Co-ordinator.

These facilities were all grouped together for the first time in the four years of the project and appear to have contributed greatly to student life and to the effectiveness of the services in 1975-76.

For 1976-77 the University proposes to continue the grouping of the facilities but in a perhaps somewhat reduced space in Calgary Hall. The new central location adjacent to the library is convenient and should make more obvious the fact that the services are available to all Native students, not merely to those in Education.

CONCLUSION

The Indian Students University Program Services have now reached a critical point. Despite all the problems of running a project on limited "soft money" with the consequent need to rely on temporary and/or part-time staff, the non-matriculated Native students are succeeding at the University in significant numbers. When I.S.U.P.S. began in September, 1972, only eleven Alberta status Indians had graduated from Alberta Universities. Four Native students graduated in June, 1976; two are expected to graduate in ~~1977~~ Oct. 76 and in

each subsequent year several more graduates can be expected.

Despite the students' success, the survival of the project has been in doubt for many months in that one of the contributors proposed for the second year in succession, a substantial budget cut. The Department of Indian Affairs however, has now committed itself to provide almost all of the sum judged by the University to be adequate for the continuance of the project and the University has agreed to provide some supplementary funding. With this funding the services will move into their new premises, and will continue adapting to the needs of the students as they can be identified.

The experience of the past years and the expressed wishes of students will direct us to seek to appoint a highly-skilled full-time academic tutor and a Native counsellor with special responsibility to the Native Students' Club. There may be the opportunity in 1976-77 to hire, if only on a part-time basis, a Native graduate as one of the academic staff. The opportunity for regular student attendance at staff/student meetings will be restored without intent to diminish the important role of the Native Students' Club. The search will be pursued for means to increase the rate at which students master the expression skills and study habits necessary for success in University studies. The unfortunate experience of the Native Students' Club which was funded in 1975 to provide the orientation for new students but did not succeed in doing so suggests a return to the staff/student co-operative planning model of former orientation programs. Attention must also be directed to providing

assistance to students now beginning on-campus studies after completing up to three years in study on Outreach campuses.

Finally, it may be worth commenting that, after four years of the operation, funding of a support service by one-year grants, often not renewed until well into the fiscal year, has become so disfunctional as to imperil the continuance of the services. This is all the more so in that in the past year one of the external funding agencies has used its funding role to intervene in the hiring arrangements and staff/student relationships in a manner that has resulted in a marked heightening of tensions between staff and staff, between students and students, and between staff and students.

If the services are to continue to recruit students the University should be assured of some expectation of long term funding and of freedom from the interventions which have disturbed the project in recent months. The recent arrangement of two year funding for 1976-78 is therefore especially gratifying.

ACADEMIC CO-ORDINATOR'S REPORT

Part II - THE OUTREACH PROJECTS

This evaluation report does not include a substantial evaluation of the Outreach projects. When the first graduates from the initial Outreach project at Morley complete their four years of work in the Spring of 1977, a more detailed evaluation can be expected. A summary report is necessary, however, to provide an overview of the total operation of I.S.U.P.S. projects.

Full-time student equivalents enrolled in all units of I.S.U.P.S. are tabulated on the following page together with the budget for the twelve month period of operation for each component of I.S.U.P.S. Student numbers and numbers of courses completed are reported in Table I, page 10.

Among the conclusions that observation leads one to believe may be found in the final report on the first four years of the Outreach projects are the following:

(i) Given appropriate instructors and back-up services in tutoring, students beginning University studies on Outreach locations on reserves can perform at higher academic levels than most Native students moving to the City to begin University studies. This advantage, however, appears not to have held between those who survive to senior years.

(ii) When the cost of maintaining unsuccessful students is included in calculations, the cost to funding authorities per course

TABLE 2

PROJECT COSTS AND STUDENT NUMBERS 1975-6

Program	Costs in * 1975-76	"Status" Students	"Non-Status" Students	Other	Total
I.S.U.P.S. (on-campus) including grant to student club.	July 1 to June 30 $42,000	32 26 completed year and 1 graduated early	8		40
Morley	$36,000	10 (3 withdrew during year)	1	6 (inter-cultural education students)	16
Hobbema	$45,000 (includes one Red Deer College course-transferable to U. of C)	35 (some with-drawals not included in total)			35
Grouard	$5,000	3 (12 part-time)	1.5 (6 part-time)	.5 (2 part-time)	5

Part-time students are calculated as one-quarter of a full-time student.

* Includes tuition fees.

passed is substantially less when instruction begins on reserves.

(iii) There may be greater success at less personal cost if some forms of preliminary instruction such as the current instruction at Morley by Mount Royal College are included in an articulated program leading to University studies.

(iv) It is of the first importance that there should be an on-site liason officer responsible for support and counsel to students and for liason work with the University. If the on-site officer is not a full-time employee of the project his other duties must allow him great flexibility of schedule so that he can be available to students whenever academic, personal or family problems emerge.

The absence of such a staff member in 1975-76 at Morley left a number of students with inadequate support in the difficult circumstances of their first year as full-time students carrying the burdensome load of the professional year in Education. It is clear now that it would not be wise to proceed with Outreach programs where such on-site support is not available.

(v) While it is premature yet to make judgements there is some evidence that in the Outreach programs on the reserves, where Indian elders are associated with the students in the cultural programs in which the students are employed, alienation of the University educated young from the home community may be avoided or at least substantially lessened. This is of crucial importance in that the Outreach programs are designed in part to serve the bi-cultural,

bi-lingual aspirations of the Indian communities and, unless the problems of placement on the home reserve are solved, bi-lingual programs cannot be implemented.

(vi) Development projects are needed to explore methods of learning and instruction which are appropriate to the specific Indian culture and to the occupational aspirations of Indian students. This matter will be explored more fully in the report of the Director of the Office of Educational Development.

There is both an urgent need and an opportunity for substantial research and development if Native post-secondary education is to be successful in the view of both the Native communities and of the educational institutions.

ACADEMIC REPORT 1975-76

Dr. I. R. Brooks
Director, Office of Educational Development

STUDENT PROFILE

A profile of the student enrollments for the academic year 1975-76 is presented in Table 3. It can be seen that 43 students (33 status and 10 non-status) satisfying the aforementioned criteria for inclusion*, were enrolled at the University of Calgary on-campus during 1975-76. It should be noted that this figure includes three students who were originally admitted to the University through I.S.U.P.S. in 1972 but who now are enrolled through the Outreach programs rather than connected with the on-campus operation. Of these 43, 13 were first enrolled in the University in 1972, 7 in 1973, 9 in 1974, and 14 were first-year students.

Table 3 also provides a measure of the retention rate for these students and for the 1972 and the 1973 students the record is impressive. Not one of the 13 students of 1972 withdrew from the University during the year and only one of the 1973 students did so. On the other hand, two of the nine 1974 students withdrew and five of the 14 first-year students did so. Consequently, at the end of the academic year, 35 students (28 status and 7 non-status) were enrolled, 32 of these being with the on-campus operation. The somewhat high rate of drop-out noted for the 1974 and 1975 students is less perplexing when one realizes that of the thirteen 1972 students

*See Preface, Page 2.

TABLE 3

Profile of Student Enrollments September 1975

to April 1976; Shown by Date of Initial Enrollment

Date of Initial Enrollment Between:	Registered in September 1975			Dropped Out During Year 75-76			Completed Academic Year		
	Status	Non-status	Total	Status	Non-status	Total	Status	Non-status	Total
Sept. 72 - Apr. 73	12*	1	13	0	0	0	12	1	13
May 73 - Apr. 74	7**	0	7	1	0	1	6	[illegible]	6
May 74 - Apr. 75	6***	3	9	2	0	2	4	3	7
May 75 - Apr. 76	8	6	14	2	3	5	6	3	9
Total	33	10	43	5	3	8	28	7	35

* Includes 2 students not originally admitted as I.S.U.P.S. but who have made considerable use of the support services. Also includes 2 original I.S.U.P.S. who transferred to Morley Outreach Sept. 1973, but who are still active U of C students. Includes 1 original I.S.U.P.S. who transferred to Hobbema Outreach Sept. 1973, but who is still an active U of C student.

** Includes one I.S.U.P.S. student who withdrew from the University but has now returned <u>without</u> D.I.A.N.D. sponsorship.

*** Includes one student transferring from another University with advanced credit, but who has made use of the services.

still enrolled in the University, five had at one time or another dropped out for at least one term. Similarly, four of the seven 1973 students and one of the nine 1974 students represent re-enrolments after an absence of one term or longer. Clearly this pattern of enrollment, withdrawal, and re-enrollment, characteristic of a significant proportion of the students, must be taken into account when planning and evaluating tertiary education programs for Native students.

The frequency distribution of Grade Point Averages (G.P.A.'s) received by the 32 students affiliated with the on-campus operation who completed the academic year (G.P.A.'s for the three Outreach students will be reported with the Outreach results) is given in Table 4. In order that no one person's grade can be readily identified, the results for both status and non-status students have been combined.

It is encouraging to report that three of the students received Bachelor's degrees (two in Education and one in Social Welfare) at the Spring Convocation. Moreover, as the Table suggests, the students had a respectable academic year. Two students (6%) obtained B averages, and 15 (47%) received C or C+ averages. Hence 17 students (53%) are obtaining grades sufficiently high to allow them to graduate. Another 8 students (25%) obtained C- and 4 (13%) received D's. These students are performing sufficiently well to be allowed to continue at the University; however, their averages must be raised in order to graduate. Finally, 3 students (9%) had G.P.A.'s

TABLE 4

Frequency Distribution of Grade Point Averages for the Academic Year 1975-76, Shown for all Students Completing the Year, Shown by Date of Initial Enrollment

Date of Initial Enrollment	A and A- 3.65-4.0	B-, B & B+ 2.65-3.64	C and C+[1] 2.0-2.64	C- 1.65-1.99	D and D+ 1.0-1.64	F Below .99	Total
Sept. 72 - Apr. 73	0	0	6	2	1	1	10[2]
May 73 - Apr. 74	0	0	3	1	1	1	6
May 74 - Apr. 75	0	1	3	2	0	1	7
May 75 - Apr. 76	0	1	3	3	2	0	9
Total	0	2	15	8	4	3	32

[1] *Minimum for graduation in most faculties.*

[2] *Does not include the 3 students who transferred to Morley or Hobbema Outreach, September 1973*

of less than 1.0 (F), clearly an unsatisfactory performance.

It is of interest to compare the above distribution of G.P.A.'s for the 1975-76 academic year with those for 1974-75 for the same students. With the exception of the first year students, all but three students who were enrolled in 1975-76 also completed the 1974-75 academic year. Table 5 indicates that the frequency distribution of G.P.A.'s for 1974-75 was essentially the same as that for 1975-76. Again, two students (10%) received B averages, and eight (40%) C and C+ for a total of 10 (50%) who were meeting the criteria for graduation. The remaining ten students were divided between the C- and D grades with no one obtaining a failing average. These data suggest that apparent improvements in the over-all academic performance of the group is probably due to the result of student self-selection rather than due to modifications made in the program (e.g. changes in staffing, availability of tutors, etc.).

COURSE LOAD

Finally, it is useful to examine the course load carried by the 32 students who completed the 75-76 academic year, since a student obtaining a C+ average over ten half courses is clearly performing at a higher level than one obtaining a C+ average for only three half-courses. Table 6 shows the frequency distribution of course loads, course load being defined as the number of half-courses (or half-course equivalents) taken during the Fall and Winter terms.

Keeping in mind that most programs require 40 half-courses

TABLE 5

Distribution of Grade Point Averages for the Academic Year 1974-75, Shown for All Students Completing the Year 1975-76 and Shown by Date of Initial Enrollment

Date of Initial Enrollment	A and A- 3.65-4.0	B-, B & B+ 2.65-3.64	C and C+ 2.0-2.64	C- 1.65-1.99	D and D+ 1.0-1.64	F Below .99	Total
Sept. 72 - Apr. 73	0	0	5	1	2	0	8[1]
May 73 - Apr. 74	0	1	0	3	1	0	5[2]
May 74 - Apr. 75	0	1	3	0	3	0	7
Total	0	2	8	4	6	0	20

[1] *Two students not enrolled 1974-75 but enrolled 1975-76*

[2] *1 student not enrolled 1974-75 but enrolled 1975-76*

TABLE 6

Frequency Distribution of Number of Half-Courses Taken

During the 1975-76 Academic Year

Students Classified by Date of First Enrollment

Date of Initial Enrollment	Number of Half-Courses Taken									Total Number of Students	Average No. of Half-Courses Per Student[3]
	2	3	4	5	6	7	8	9	10		
Sept. 72 - Apr. 73	0	1[1]	1	1	1	2	0	4	0	10	7.1
May 73 - Apr. 74	1[2]	0	1[2]	0	0	2	2	0	0	6	7.0
May 74 - Apr. 75	0	1[2]	0	0	0	1	2	1	2	7	8.3
May 75 - Apr. 76	0	0	0	0	2	0	3	2	2	9	8.2
Total	1	2	2	1	3	5	7	7	4	32	

[1] All that was required for the student to graduate: courses taken in Fall Term only.

[2] Enrolled in Winter Term only.

[3] Calculated by doubling the number of half-courses taken by students enrolled in only one term (cf. footnotes 1 and 2).

for graduation and, therefore, that 10 half-courses per year is usually considered to be a full load, it can be seen that four students carried a full load and that an additional fourteen were within two half-courses of a full load. Although, slightly less than half of the students are at least two half-courses per year short of a full load, it is encouraging to note that by and large the first and second year students are carrying, on the average, over one half-course per year more than the senior students. When examining these results, however, it must be kept in mind that many students take Spring and Summer courses and that, therefore, over a twelve month period do end up with a full load. For these students, who demonstrate considerable self-knowledge, the decision to spread the course load over twelve months in order to maximize learning (and raise grades) can be viewed only as being both sensible and laudable.

CORRELATION MATRIX

A preliminary analysis was undertaken to explore the relationship between grade point average, number of visits to the tutor, and number of courses taken. The resulting correlation matrix derived from the data for 28 students for whom complete data was available, is presented in Table 7. It can be readily seen that none of the correlation coefficients were statistically significant at the .05 level nor did any one variable explain an appreciable amount of the variance in either of the other two variables. Most surprising is the apparent lack of a relationship between G.P.A. and the number of visits to the tutor ($r_{(27)} = .04$).

TABLE 7

CORRELATION MATRIX FOR GRADE POINT AVERAGE,
NUMBER OF VISITS TO TUTOR,
AND NUMBER OF COURSES TAKEN.

N=28

	VISITS	COURSES
G.P.A.	.04	.27
VISITS		.20

At the time of publication of this report it was not possible to conduct further analyses, although these are planned for the future and will be published separately.

I.S.U.P.S. - 1975-76

REPORT OF THE TUTOR

Dr. Corneliet W. Yule
Senior Tutor

During the period under review the tutoring personnel consisted of three part-time tutors from September to December and of two in January to April working the following schedules:

September-December 1975: Total ----------52 hours per week

January-April 1976: Total ----------40 hours per week

All tutors were scheduled in such a fashion as to have one tutor available for consultation from 9 a.m. to 5 p.m. Monday through Friday.

Although there was some variation in individual approaches taken in tutoring, depending on tutor and student involved, one major principle was maintained throughout. The underlying principle of tutoring was:

> To assist the student to become an independent and successful University student as soon as possible.

This principle led the tutors to encourage each student to take as much responsibility and initiative for his progress as skills allowed. Two direct results were found to come from this approach to tutoring. First, the adaptation of the tutoring sessions to the individual levels of skill lead to one-to-one tutoring sessions due to the

great variation in present levels of basic educational skills. Although attempts were made to "economize" on tutoring time through the organization of group sessions, these were found to be counter-productive. Second, since the teaching of individual responsibility and independent behaviour involves both psychological and practical tutoring, it was found that on some occasions the tutoring sessions took on the appearance of counselling.

NATURE OF TUTORING SESSIONS

The tutoring services were aimed at helping the student in major areas: the handling of registration procedures, the use of campus facilities such as the library course planning and the passing of academic courses.

REGISTRATION

Since the University of Calgary is a large and complex institution, there are very specific regulations which have to be followed in registration or in the case of course changes. Registration involves the filling out of complicated forms which will determine the courses which the student will take. Each course has to be scheduled at a time when no other course is planned. Laboratory sections and tutorials have to be scheduled for all appropriate courses. The scheduling of a conflict-free timetable is vital if the student is to obtain the priviledge to attend the classes of his choice.

COURSE PLANNING

Every course of study is planned with the student to match his specific interests with the courses available and the requirements of the degree sought.

In each faculty there are an assortment of courses which are predetermined for the student and others from which the student will have to make his choice. It is of the highest importance that students schedule the right number of compulsory courses together with an attractive selection of options. The tutors' familiarity with the University and its courses has been found essential not only in the scheduling of the right sequence of courses but specifically in the selection of options.

LIBRARY SERVICES

The University of Calgary has an extensive library where students may use books for reference, study and information. To learn to use the library to the fullest extent can be one of the most useful aids to being a successful student.

Since many, if not most of our students, have come from non-urban centres where large libraries were not available, the basic skills to manage an enormous information system have to be learned before the student can make use of this resource. It has been our experience that the library, with its many floors of books and thousands of volumes, is not naturally attractive to our students and that unless they are taught and repeatedly encouraged to use it the students will not use it and thereby severely jeopardize their chances of doing satisfactory academic work.

ACADEMIC TUTORING

The tutoring provided in order to assist students in the passing of academic courses consisted of the following:

1. To help the student in organizing his time.

   It has been found that time management is a very severe problem with many students. The attraction of social activities with other students and the duties dictated by family responsibilities often find priority over study, reading or the completing of assignments.

2. To teach good study habits.

   Together with the scheduling of set times to concentrate on course work, it is our experience that study habits are often poor and that a great deal of help and coaching is needed before the students appreciate the necessity of time management and rigorous study habits.

3. To teach skills of note-taking.

   Class attendance and note-taking are essentials if the student wishes to pass his courses. We have found however, that to listen to the instructor and to write down only the essentials from the lecture often posed tremendous problems. Not only does good note taking imply that the student can separate the main points from the examples, but it requires him to write points down briefly, succinctly and in hiw own words. This skill still has to be learned by most of our students.

4. To assist in the planning and doing of assignments.

   The writing of outlines and essays is a skill assumed to be present in all first year University students, since

many assignments in high school took the same form. Many of our students have either never completed high school or have not attended Grade XII for many years and therefore no longer have the skill of writing clearly and concisely. The correct use of the English language often poses a further problem.

5. To encourage to make use of the support services on-campus such as the Reading and Study Skills courses.
6. To provide assistance and information specific to academic subjects.

From the above it can be seen that the kind of service requested by students is often of a general educational nature requiring expertise in the facilitation of learning and the teaching of academic skills.

ASSESSMENT OF TUTORING SERVICES

Three major observations have been made about the nature of the tutoring services and its benefits. First, it was found that students prefer to establish a working relationship with one tutor before academic tutoring can take place. The development of such a relationship demands that the tutor be available at regularly set hours and that his presence be consistent throughout.

Since the student population making use of the support services consist of mature adults rather than young adults, the request for academic help requires a great deal of ego involvement and trust between the tutor and the student. It was found that no tutoring is possible on an occasional basis.

Second, it was found that with the consistent availability of the tutor, the demand for tutoring increases. Two factors account for the increase of tutoring hours: the pressure of assignments and mid-term examinations and the awareness that academic assistance can lead to greater success.

Last, it was found that the tutoring services serve more than the purpose of strictly academic assistance. Since a large number of demands for tutor assistance occurs at the very beginning of the academic year, it is clear that the tutor is seen as a valuable source of assistance in course planning and in the learning of the basic skills required in going to University.

CONCLUSION

Although in the preceding sections I have tried to be very specific about the nature of the tutoring which has taken place during the Fall/Winter Session of 1975-76, it must be emphasized that in most instances the kinds of services requested by our students were of a general academic nature and not those requiring highly specific and detailed knowledge. It is my experience that our students on the whole, when they enter the University, lack the basic skills to manage a large educational institution and require assistance in both the social and academic management of life on-campus.

There are several observations which should be considered. First, basic skills in the English language are often so minimal that even if the content of a paper were perfect, a passing grade might still not be obtained.

The interpretation of first-year University required reading material (textbooks as well as supplementary reading) is often beyond the comprehension of our students. Although I was often personally convinced that a student had grasped the general meaning of his reading, it was too often too general to enable him to translate it into his own words (paraphrase) or to make comparisons with other reading materials.

Second, to pass a course at University level requires a student to be able to separate essential from peripheral information, or in other words, to process information analytically. Since this is not the usual way of thinking, untrained students have to learn this and to practice extensively. To our students, this way of analyzing, questioning, and sequencing is very foreign. It is my opinion that it is of the utmost importance that our students learn to be analytical in order to function satisfactorily and it is my experience that repeated and continued auxiliary instruction is necessary before our students will master University level instruction.

RECOMMENDATIONS

The recommendations are as follows:

1. That during all University sessions a full-time tutor be provided who can assist the student in the basic educational behaviours required for success at University level.
2. That the tutor be skilled in the teaching and facilitation of learning in <u>adults</u> and has a thorough understanding of the com-

plexity of the involvement of adults in learning situations.

3. That the tutor be available to the students not only on a day-to-day basis, but from term-to-term and from year-to-year to enable the students to get a fair return from their involvement with the tutor and to eliminate the necessity of continually having to learn to understand new personnel.

REPORT OF THE COUNSELLOR

(Department of Indian Affairs)

Sue Sollner
Counsellor, Department of Indian Affairs

PRE-ADMISSION COUNSELLING

Circumstances in July, August, 1975, placed the status and location of the two Indian Affairs Counsellors assigned to the University in a period of uncertainty. Until a clear mandate from the University allowed them to establish a regular schedule in an office on the 14th floor of Education Tower, they continued to be on duty in the Indian Affairs office at 125 12th Avenue S.E. This resulted in either inadequate information or confusing information being received by some incoming or continuing students. Counsellors were not present to assist with initial registration. No pre-session orientation was offered and Counsellors did not therefore, participate in specific activities with the students as a group. This consequently decreased the opportunities for staff and students to get acquainted or share informal contact time at the beginning of the year. As to whether the academic work of individual students was affected by this, I have no conclusive evidence.

INCREASE IN STAFFING

Indian Affairs released Lena Gallup from other duties to work at the University two days a week. This provided the students a choice of counsellors with whom they could discuss routine sponsorship matters or "relate to" on a personal level. Since

every staff member has a unique contribution to make to a program, I have witnessed nothing other than advantageous results from this addition. Mrs. Gallup assisted the students with personal problems, participated in all the social activities and extended leadership whenever it was requested. Although the students feel that one individual being physically present on a full-time basis would be valuable, I tend to believe that a variety of personalities involved gives students a wider range of human talents to use and to incorporate in beneficial relationships.

SOCIAL COUNSELLING

The area of responsibility for personal counselling was always inherent in the job of every staff member, but the term tutor/counsellor was used specifically in 1975-76. Therefore, students were able to [redacted] problems with seven different people. They decided with whom they felt most comfortable. The number of adult staff available was sufficient but there were no men in this group. Whether the male student population suffered from this situation, I have no knowledge. It was hoped that the male senior students would fill this need if possible. Whether the male evaluator was placed in counselling situations, I do not know.

TUTORS

The counsellors were involved in academic tutoring whenever requested. I did not do as much tutoring as I desired or as time allowed, but believed that if students were aware of my willingness to become involved in paper preparation, I should encourage,

but not press for, their requests for assistance. I did not consider time-tabling or program planning to be a part of this task as persons more qualified to do this were available.

NATURE OF NEEDS

No statistical data was recorded. The greater percentage of requests involved sponsorships - allowances, books and supply needs, and communication necessary to establish and maintain procedures with funding districts. The time spent on the affective aspects of the staff-student relationship cannot be tabulated. They became a part of almost every conversation no matter what immediate problem motivated the contact. I felt that more group discussions involving course work, philosophy or general psychological issues developed this year in Red Lodge. Students seemed to concentrate on fewer Indian issues and more academic topics.

PHYSICAL ACCOMMODATIONS

Facilities were more than adequate this year. I still have mixed feelings about the advantages of a special social room. No one can deny that it isolated the Indian students while they are using the room, but whether they would profit more by being forced to either meet elsewhere or to socialize more with other students, has yet to be determined. I do not like an office, therefore, I enjoy the more informal atmosphere which is possible only in this type of space and structure. I wish more non-Indian students used the facilities. If a Club room in MacEwan Hall was substituted for Red Lodge, I predict the students would gather there,

and counsellors would also spend their time there rather than in an office - even if an office was provided.

CONCLUSION

In conclusion, I suggest that Counsellors should be available to distribute information regarding existing services or necessary procedures, but students should take the responsibility of seeking the services, completing forms, meeting deadlines, contacting instructors or requesting tutoring help. Their opinions on all matters of special programming, should be explored and considered. They should be involved in all procedures other than those regulations established by the University. The biggest weakness in the tutoring service, is that it is not used as extensively as it could be. Students have still not used what is available as it was meant to be used - every minute of the day.

REPORT OF THE NATIVE CLUB

Deanna Grey Eyes
Secretary-Treasurer

The 1975-76 academic year saw many new projects undertaken by the Native Club. Although some of the events were only qualified successes, the fact that they were attempted shows the growth the Native Club has made since it began years ago. This report will discuss some projects the Club tried. The goals of each event and the degree to which these goals were achieved will also be outlined.

WILDERNESS CAMP WORKSHOP

The purpose of the Wilderness Workshop held in October, 1975, was to provide an atmosphere wherein students, staff and counsellors could become better acquainted. It was hoped that through informal group discussions, participants would express difficulties, complaints, hopes and feelings regarding all aspects of University life.

During the three days it was also hoped that the participants would develop a strong group cohesiveness. It was felt that, if solidarity emerged, students would feel more secure in the University and be able to apply their full effort to studies.

Unfortunately, there was little participation in the workshop; however, those individuals who attended the workshop felt that it fulfilled its goal. Students and staff were given the opportunity to learn more about each other as well as themselves.

The workshop was a first attempt by the Native Club.

Considering this fact, the workshop might be viewed as a success. Aside from promoting the goals mentioned above, it gave those involved in the planning, the opportunity to learn the logistics of setting up such an event. Afterwards, the planning committee was able to benefit by reviewing the plans to learn what errors to avoid in the future.

INDIAN AWARENESS WEEK

The largest event undertaken by the Native Club in the year was the Indian Awareness Week held on-campus in March, 1976. The goal of the Awareness Week was to promote among Native and non-Native students an awareness of Indian culture, problems and solutions, and possible future directions for Native people.

There was a great deal of student participation from the planning stage to the conclusion. The students of the Native Club learned first hand the amount of time and effort involved in putting together a major presentation.

Native organizations, elders, and various speakers were contacted to participate during the week.

Feedback following the weeks' events was very positive. Non-Native students expressed gratitude to the Native Club for staging the event. They felt there was a need to be made more aware of Native problems and solutions sought by Native people. This need was fulfilled by the Awareness Week.

A benefit derived from the Indian Awareness Week for the

Native Club members was the growth in group cohesiveness which developed throughout the project's planning and presentation. The students learned the value of group work, co-operation, initiative and responsibility.

The Indian Awareness week represents the Native Club's first attempt to serve a need expressed by others outside the membership. In responding to this need the Native Club was extremely successful.

OTHER PROJECTS

The University of Calgary Native Club attempted several other minor and major projects during the 1975-76 school year. Among these was an effort to develop small informal group discussions on a weekly basis. These groups were designed to use a relaxed atmosphere to air complaints and praise about I.S.U.P.S.

At Christmas 1976, the Native Club sponsored an annual get-together for staff, students and guests. The event provided the participants with an opportunity to relax and to get to know one another outside the "study" context. Also during the year, members of the Native Club increased their participation in workshops discussing the Department of Indian Affairs and Northern Development E-12 Guidelines. Three workshops, in Red Deer, Lethbridge and the University of Calgary were well attended with members expressing their concern over the guidelines and possible suggestions.

Another first for the Native Club was the implementation of an emergency loan service for Club members. The service was set

up to help students who had financial difficulties during the year. The money used to provide the emergency fund was from the Department of Indian Affairs and Northern Development. The service was well used and on no occasion was there a failure to repay loans.

The Native Club fulfilled a need for the Native students and given a chance to continue with proper facilities it is believed the Native Club will continue to grow and discover new directions for the members to take.

REPORT OF THE STUDENTS' EVALUATION OF I.S.U.P.S.

Dr. I. R. Brooks
Director, Office of Educational Development

IMPLEMENTATION OF STUDENT INTERVIEWS

This section of the evaluation report is derived from the views of the students. Because, in the last analysis, the students are the most important group in the project, it is only fitting that they should have the last word, as it were.

At the suggestion of the president of the Native Club and with the agreement of several students and staff members, it was decided that student views would be collected by tape-recorded interview and that, further, the interviewing would be done by Native students according to a very general interview schedule.

To this end, four Native students were hired* to conduct the interviews and responses were obtained in 17 individual interviews, one interview with 2 students, and one group interview involving five students. This information was obtained from 24 of the 35 available students.

STUDENT RESPONSES

Invariably, the interviews began by stating that the purpose of I.S.U.P.S. was to provide support services for Native students who are enrolled in regular University courses and by asking the

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*In actual fact, over 80% of the interviewing was done by one student. We would like to thank Julienne Paul for all the work that she did and congratulate her on having done an excellent job of being responsive to the needs of the interviewee and yet managing to cover the required topics.

student if he or she believed this to be a good idea. Without exception, all 24 students interviewed expressed support for the idea and for the way the idea is currently operationalized. Comments reflecting the degree of support ranged from "O.K." to "fantastic" and some students qualified their remarks by claiming that it is a good idea to provide these services for students, although they personally did not need them. Not surprisingly, many of the students' own comments best convey their views and, accordingly, several are reprinted below:

"...without them (I.S.U.P.S.), I don't think I would be here today. I really don't. The campus can be a pretty lonely place. I.S.U.P.S. gives me a feeling of well-being."

"Well, the idea is good. There are probably lots of Native students that will come into the city and go to institutions such as I.S.U.P.S. from settings that are totally different and there are adjustments that have to be made. It's good. If there weren't such a thing, the drop-out rate would be a lot higher."

"Others might think that the program pampers Indian people, but they haven't really seen the working side of it. They don't realize that most of the students come from reserves, and that integration in a big institution like the University is very much a traumatic experience for most of them. There are so many different things that they have to learn, and they can learn things much more easily with the help of I.S.U.P.S. and the Native Club."

"I felt that I could talk to just about anybody involved

with the program and they were all very helpful. We have to have somebody there in case we get into trouble and need some help. I know myself, I am afraid to approach professors, and it really helps having the support services behind you."

Finally, one student's comments reveal the risk that many of them take and consequently the pressure they experience while at the University:

"I know that when you come to University and the people back home think you are going to come back big, and you come back a failure, that could kill you for ten years. I know that if I came from way up North and I was going to University for the next six months or a year, and I failed, I would go home with my tail between my legs, with my head down, and so on. Do you know what emotional turmoil that presents? If you are a husband and you bring your wife a hundred miles away to school and a few years later you are a failure, how do you feel? Terrible."

GENERAL CRITICISMS

Two general criticisms were raised about the program, however. First, one or two students complained that there was not enough student input into the decision-making process with the result that students were not adequately consulted before changes were effected. Second, one student was of the opinion that I.S.U.P.S. staff steered people towards the Faculties of Education and Social Welfare and that, in her view, reserves needed people in other areas:

"They need advice from people knowledgeable in economic development, business and commerce, engineering, etc." Thus, according to this student, I.S.U.P.S. should develop a broader base.

TUTORIAL AND COUNSELLING SERVICES

More specifically, student responses indicated that tutorial support was judged to be more important than counselling support. No student expressed an opinion that the tutorial facilities were a waste of time; however, one or two did suggest that the counselling facilities were less useful. The number of students claiming to use the tutorial services was greater than the number claiming to use the counselling services. On the other hand, it should be noted that the proportion claiming not to have used the tutorial services was larger than the proportion known to have not used them according to the tutoring log. Consequently, either the sample interviewed contained more of the "non-users" than the "users", or some students were reluctant to admit to having used the facilities. For several reasons based on past experience, we suspect the latter.

Students were divided as to whether they were in favour of one full-time tutor or more than one part-time tutor. Some students even considered that the demand was too great for one full-time tutor and that several full-time tutors were needed:

"I think there are not enough tutors. On occasion I have come up to find a particular tutor or to find out something specifically, and I was told that they had regular appointments and were

all booked up. I think there are too many students for the number of tutors that are available."

Those preferring one full-time (generalist) tutor argued on the basis of consistent contact and constant availability, or on the grounds that a generalist was most useful. "A tutor who can give advice and help with papers is the most practical. A tutor should know a little about everything." On the other hand, there were students expressing a preference for a variety of tutors with each having a specialized background. When this latter preference was expressed, the interviewer explained that the present arrangement allowed for the hiring of "specialist" tutors when necessary. A surprising number of students were unaware of this possibility, indicating that, in future, the staff must take steps to make students cognizant of what is available. In cases where the student was aware of the arrangement comments were in favour of continuing the plan. "I think that it is a great idea that I.S.U.P.S. will pay for a tutor from another department. This is one of the best ideas of I.S.U.P.S."

As mentioned above, most students responded favourably towards the counselling facilities although many denied having made use of them. One student found the informality of the counsellors to be a positive factor. "...especially the service here, where they are not really official about the job. They are there if for no other reason than to have someone to talk to. They have really helped me a lot. When I have a problem, you can talk it over. Two

heads are better than one." There was some support for the notion of using counsellors with professional qualifications. One student suggested that a professional Native counsellor be hired but added that if one could not be found, then any professional counsellor would be suitable.

Whether the roles of the tutor and the counsellor were seen as being separate or combined depended upon the individual. Some respondents stated that to them the tutor was a counsellor as well (and vice-versa), whereas for others the roles were quite distinct.

NATIVE CLUB

Although comments about the tutorial and counselling services were, almost without exception, positive, comments about the Native Club were more varied. In general, students favour the continuation of the Club, although many have some reservations. Some, for example, were concerned that the Club focussed only on social activities and tended to ignore political or academic ones. Others expressed interest in seeing the Club broaden its scope to involve the spouses and children of the students and also to involve other members of the University community. Several students expressed concern over the financial affairs of the Club, suggesting that perhaps more care should be taken over budgeting matters and expenditures.

RED LODGE

The Red Lodge, the social centre for the students, was seen as being a desirable aspect of I.S.U.P.S.

as it gave students a place to relax and a chance to meet fellow Native students. The study centre (last year located close to the Red Lodge) was also viewed favourably; however, some felt that its proximity to the Red Lodge made it too noisy and therefore useless as a place for quiet study.

OUTSIDE STUDENT SERVICES

With few exceptions, students made little use of "outside-I.S.U.P.S." services, that is to say, services available to all University of Calgary students. The Study Skills course offered by the Counselling Centre was the most frequently mentioned outside service, and although all but one of the students mentioning it considered it to be worthwhile, only a very few had actually completed the course. One or two students mentioned having made use of the University's Student Counselling Centre and one or two belong to other University clubs. Nonetheless, most students confine their involvement to I.S.U.P.S. perhaps because, as one student mentioned, "Those (University) services are open to 10,000 students and to get anything effective from them was impossible."

CONCLUSION

In general then, the students appear to be reasonably satisfied with the operation of I.S.U.P.S. and, indeed, are by and large demonstrating satisfactory performance. This year, however, has not been a quiet one, but rather filled with the conflict, change and frustration that is characteristic of a vibrant

organization. It must be remembered that the students' evaluation of I.S.U.P.S. was conducted at the end of the academic year and that by then almost everyone's energy supply had been exhausted. Perhaps this is best reflected in the remarks of one student who, when asked at the conclusion of an interview if she had any additional comments replied, "Six months ago I could have rattled off for hours, but now I feel quite content."

REPORT OF THE OFFICE OF EDUCATIONAL DEVELOPMENT

Dr. I. R. Brooks
Director, Office of Educational Development

PROJECTS

The Office of Educational Development was established in April of 1975 with a grant from the Donner Canadian Foundation. The Foundation agreed to finance the Office for a period of three years while the Office agreed to undertake development projects in the field of Native Education in three areas.

(1) With the Indian Students University Program Services; specifically an annual evaluation report.

(2) Within the University community; specifically in the development of courses relevant to Native Education and in the stimulation and co-ordination of research and development projects conducted by University students and faculty.

(3) On Reserves: Such education projects with Reserve schools and Reserve communities as requested by schools and band councils.

STAFF

From the beginning of September, the Office was staffed by a Director (one-third time), a secretary (half-time), and three graduate students were employed on a casual basis as the need arose.

BIBLIOGRAPHY

For the past two years, efforts have been made to compile a bibliographic listing of books,

articles, papers and speeches which have been concerned with various facets of Native Education in Canada and the United States. Recently, the Office acquired the rights to this work and steps are now being taken to publish the book. It is anticipated that it will be possible to sell the bibliography on a "not-for-profit" basis and that the revenue from sales will replace all or most of the funds required to bring the book to publication. There is little doubt that with the rapid expansion of the literature pertaining to Native Education which has taken place in the last ten years, there is a need to organize references to the material and present them in such a fashion as to be readily accessible to teachers, students, researchers, program developers and other practitioners working in this field. To this end, the bibliography, containing 3,000 references has been organized into nine parts, 38 sections and 15 sub-sections. Further, citations have been, where appropriate, cross-referenced to other related sections and an author index has been provided. The bibliography, which will be sold directly from the Office, is now in press and should be available by September. A brochure is being prepared to send to Universities, libraries, Indian Education Centres, and other interested organizations to advise them about this publication.

NEW MAN REPORT

Shortly after its inception, the Office commissioned a research study into the perceptions Indian people on two Alberta reserves have of the future economic, social and educational development on their reserves. The study entitled "*Selected Indian*

Perceptions of Human Resource Development on the Stoney Indian Reserve at Morley and the Cree Four-Band Reserve at Hobbema" was conducted by New Man Associates of Calgary. The researchers, a husband and wife team who had lived on both of the reserves, spent the summer interviewing members of the reserve community to determine how these people wished to see their communities develop and, therefore, which educational, vocational and occupational training programs should be made available to the residents of the communities. The report, written in the latter part of 1975 and approved by the relevant Band Councils in the Spring of 1976*, delineates 32 skill areas in the fields of local government, economic development, social development and health skills, and general support services, respondents identified as being essential or desirable to enable community residents to develop their own reserves. It is interesting to note that in filing their report the authors remarked that respondents frequently expressed pleasure over the fact that they, the members of the reserve communities, were being asked about their perceptions prior to any planning being undertaken.

HUMAN RESOURCES STUDY

The Human Resources Study is considered to be but Phase I of a long range project to facilitate human resource development on these reserves, providing of course, that the members of the communities continue to

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*Copies of the Report are available from the Office of Educational Development, Indian Students University Program Services, the University of Calgary.

see this project as being desirable. Phase 2 would require the formation of specific job descriptions for the aforementioned skill areas and the development of curricula and training programs which would foster this skill development. In anticipation of this second phase, a graduate student research assistant spent the first part of this year surveying the adult and vocational education programs in operation in Western Canada, specifically in Alberta. In compiling this list and in discussions with educators involved in these programs it was discovered that the need for a descriptive survey report about these programs was perceived by many. Consequently, the Office intends to publish the results of the research assistant's work as soon as they become available.

The Office of Educational Development has adopted as a working philosophy a position of undertaking only projects that have been requested by reserve schools or communities and will not undertake projects that do not have the approval of the above mentioned groups. Further, the Office would prefer to be known by its actions rather than its words. This approach necessarily meant that the Office would be slow to get off the ground as it takes time for people to develop first, knowledge that the organization exists and second, trust that it can be useful. Moreover, with such a view it would be likely that the Office would begin its work in one locale, finding its activities spreading as it became known and accepted. Consequently, it is not surprising to find that many of the first-year projects were undertaken on a reserve with which the Director

has had prior involvement. This has resulted in three major projects being undertaken on the Stoney Indian Reserve at Morely, Alberta.

OFF-CAMPUS COMPUTER ASSISTED INSTRUCTION

The first project has been the establishment of a computer assisted learning centre in the primary school. With the co-operation and encouragement from the Computer Applications Division of the Department of Educational Psychology at the University of Calgary, particularly with the assistance of Dr. H. J. Hallworth, Division Chairman, a computer terminal has been installed in the school and linked via a "foreign exchange" telephone line to the computer in the Faculty of Education at Calgary. A research assistant has been hired to supervise the introduction of the terminal into the classroom and to develop whatever programs may be required. The terminal has been in operation since March and during this period two teachers have become particularly involved in its use. The past three months have been used as a trial period to (1) test the equipment; (2) introduce the concept to the teachers; (3) train one or two teachers in its use; and (4) determine the suitability of existing programs and develop new ones. The summer period will be used to write and integrate into learning units, programs in the areas of mathematics, language and problem-solving. It is anticipated that in September the centre will be in full and systematic operation and that assessments will be begun to evaluate the centre's contribution to the scholastic achievement of the pupils.

MORLEY ASSESSMENT AND PLACEMENT TEST

The second project at Morley also involves the school; however, rather than the elementary school children, it is those in the primary school (grades Kindergarten to 2) who are the focus of attention. In the Spring of this year, the teachers in the primary area requested that the Office undertake the development of an assessment and placement test which would be suitable for Stoney Indian children and which would, in reflecting the curriculum in the school, assist the teachers in placing, teaching, and evaluating the children. Existing tests are not well suited to this task as most of the children arrive at school speaking little or no English. Consequently, not only must the test restrict its language component, but also adjust its focus as the curriculum at this level is mostly concerned with language development. Further, due to the fact that some children have had a greater exposure to English than others, some come from more supportive homes than others, some attend more regularly than others, and some begin school at age five whereas others may not start until age 8 (or sometimes later), there is a wide range of individual differences in the children at school. Hence, it is important that the teachers are able to assess the strengths and weaknesses of each child and adapt the curriculum and teaching accordingly. It should be pointed out that this matter is not of concern only to the Morley school. In consulting visits to other reserve schools the same concerns have been heard and, indeed, one other school has expressed considerable

interest in receiving and trying out the test. Because the test will tap the basic skills and abilities which are themselves the pre-requisites for further learning, we have every reason to believe that the final test will be appropriate for several schools. Consequently, the project has been undertaken and pilot work is currently underway. It is hoped that an "experimental version" will be ready for September and that by doing follow up studies during the year, that a more established version will be ready by the following September. It is anticipated further, that the experimental version will be first given in the Morley school, and if successful, administered in the Sun Child-O'Chise school.

MOTHER-CHILD INTERACTION PROGRAM

The third project undertaken at Morley is concerned with even younger children, and therefore, is beyond the jurisdiction of the school. For the past ten years it has been the growing belief among those working with the "educationally disadvantaged" or the "culturally different" that the most effective time to intervene in the life of the child is in the preschool years. This belief, of course, has resulted in Head Start and other pre-school "school-type" intervention programs. Although the leaders in the Morley community recognize the advantages to this type of approach and have, in the last three months, established a Kindergarten in the primary school for four and five year olds, they also recognize as do many of the experts that an even more effective approach appears to be intervention in the interaction

between mothers and their young children. Accordingly, in co-operation with the Band staff, we are beginning a mother-child interaction program, the aim of which is to provide training and assistance to mothers in showing them activities they can engage in with their children to foster the social, emotional and intellèctual growth of their infants. The basic design of the program is to use a graduate student research assistant who has expertise in this area to train a small group of Indian mothers who will in turn train others. Thus, in the first instance, the student will do the training and in the second instance the student will assist local people to work with their neighbours. This approach has the advantage of directly involving community members in such a way as to give them the ultimate responsibility in the project. Consequently, the project does not increase the community's dependence on outside resources, but rather should increase their feeling of involvement in the education of their children. At present, the preliminary work is being done for the project with the hope of starting the first training scheme in the Fall. Because of the cost of such a project, outside funding is being sought; however, the preliminary work is being supported by the Office.

EVALUATION REPORT

Within the Indian Students University Program Services on the campus of the University of Calgary, the Office has been involved in four projects, although only two can be described as having been successful. Unfortunately, these two are fairly straight-

forward and are related to the job of evaluating the project. As stated in the original agreement between the University and the Foundation, the Office agrees to undertake an annual evaluation of the project. The report, which has been the major activity for the month of June, will be published by the Office in late July.

COMPUTERIZED INFORMATION SYSTEM

The second related project, which has been developed during the academic year, has been the construction of a computerized information system to allow for a quick and systematic statistical analysis of the many variables in the project which may or may not be related to scholastic achievement. At present, there are still a few problems which have to be worked out of the system.

ON-CAMPUS COMPUTER ASSISTED INSTRUCTION

The remaining two activities of the Office in this area were not fully developed due to the uncertainty about the project's future. In the Fall of 1975 an attempt was made to establish a computer assisted learning centre for the on-campus University students. This approach met with little success for two reasons; first, the facilities in which the centre was housed were not conducive to staff support and student useage (the terminal was located in the corner of a tutor's office and it tends to "chatter") and second, the programs available to the students were not seen by them as being relevant. It was decided to hold on further program development until location could be found for the

terminal. Initially, it was proposed that in the Summer of 1976 the project would be housed in another area of the University with the result that more appropriate space for the terminal would be available. When the project appeared to be without funds, the decision to move was postponed and further action on this project was suspended.

STUDY CENTRE

The final area of involvement with I.S.U.P.S. was the proposed establishment of a study centre in which a more concerted effort could be made to encourage the development of appropriate work and study habits by the students. This plan called for a separate physical area to be provided by the University, a full-time study centre manager-cum-tutor to be provided by Indian Affairs funding, and sufficient funds provided by the Office to provide token financial reward to students who contracted to spend a specified number of hours per week in the study centre working on their University studies. Again, because funding was uncertain, it appeared unlikely that the centre would operate. Further, at this late stage, even if adequate funding is provided for the staffing of the study centre, insufficient development funds remain uncommitted to finance the reward system.

SENIOR HALF-COURSE

Consistent with its mandate to facilitate the development of University courses related to Native Education, the Office has been working with the Department of Education Psychology to

establish a senior half-course dealing with the psychology of Native children, particularly as it relates to the school situation. The Department has, as a result, allocated one section of an existing senior undergraduate half-course in teaching and learning to be set aside for students planning to teach in Native schools.

Furthermore, it has established a committee to examine the proposal for a new course. Unfortunately, the financial position of the University is such that it is unwilling to approve additional new courses and will consider only those proposals where the department concerned is prepared to delete an equivalent course. Consequently, the chances that such a course would be approved by the University even if approved by the Department of Educational Psychology are remote. It is for this reason that no action has been taken by the Office on a request for a new senior half-course in the Department of Educational Curriculum and Instruction. Until the over-all financial position of the University improves, it is doubtful whether the Office can be effective in this area.

CONCLUSION

To conclude this description of the work of the Office from April, 1975 to June, 30, 1976, a few minor activities which nevertheless contribute to the usefulness of the operation, should be described. During the year requests have come from three reserve schools or communities for the Office to provide consultations on matters of concern to them. This consultation has been willingly provided at no cost to the communities con-

cerned. Furthermore, due to the involvement of the Office in the aforementioned projects and due to the Director holding a faculty appointment in Education, two graduate students have been able to blend their research interests with the applied projects, with the result that their thesis research done under the supervision of the Director will support the activities of the Office. Hence, the Office appears to be making some small contribution to the co-ordination of research and development work in reserve communities and schools. In a similar fashion, the research activities of the Director, which are funded by a University grant have been tied into the problems in Indian Education.

Thus, in the fourteen months that it has been in operation, and specifically in the ten months for which staff has been available, the Office has begun to establish itself as a small centre for educational development in Native Education and has been able to formulate and launch specific projects both on the University campus and on reserves which hopefully will contribute to the further development of the communities. In the coming year, it is anticipated that many of the projects will be in full gear and that new ones can be planned and executed. With the exception of upgrading the secretarial position to a full-time administrative assistant, the staffing of the Office will remain the same. Attempts will be made to supplement the core funding provided by the Donner Canadian Foundation with funds from other agencies. It is anticipated that this task will be easier if projects are in operation as pilot projects at the time of

application. Therefore, the approach of the Office will continue to be to use core funding for project development and pilot work with the view to obtaining other funding for project continuation.

WHY MANY INDIAN STUDENTS ARE EDUCATIONALLY DISADVANTAGED

Transcript of an interview with Louise Loyie,
Third Year Student, The University of Calgary, 1976-7.

In both of the preceding evaluation reports we have included a chapter which, although concerned with some broad aspect of the education of Native students, extended beyond the limited confines of an evaluative report of the activities of I.S.U.P.S. per se.

Whereas in the past th broader discussions have been rather academic in nature, this year it was decided to attempt to portray various educational problems as seen by Native students in light of their prior experiences. Consequently, we are including the transcript of an interview with one of the Native students attending the University of Calgary. As she recounts her early experiences with school and the "White Man's World' it is perhaps possible for the reader to savour the human aspects of a project such as I.S.U.P.S.

It should be noted that the transcript of the conversation has been somewhat edited - but not so much, it is hoped, that the flavour of the conversation has disappeared. Ms Loyie has examined and initialled the edited version of the transcript.

Today is March the 17th, 1976, and this is Andrew Bear Robe, interviewing Louise Loyie. Louise is from Lesser Slave Lake and she is a student at the University of Calgary.

The purpose of our interview is to go back into Louise's past in regards to her experiences in the Federal Indian Residential Schools which were operated by the various denominations on Indian reserves particularily the Roman Catholic Church and the Anglican Church.

Louise, maybe we could start from the very beginning when you were just a little girl who had never gone to school before, and how you all of a sudden found yourself going to shcool. Could you tell us a little bit about that?

Louise

Well, my first experience going into a residential shcool was frightening because I had never seen electricity or running water. I was eight years old and couldn't speak English. First day in school, we went there and I didn't know what they were talking about, what the teachers were saying, what the teacher was telling us in English. She had no interpreter and the children that were in school were all like myself, just speaking Cree, no English. So we didn't learn anything the first day because we had to start learning English and it was very hard because the teachers themselves were French-

speaking or with a German accent. Their English was not all so clear like somebody from Edmonton, say a school teacher who could talk English real good -- it wasn't like this at all. They had broken English also.

Well, that was fine. I think I stayed in Grade one for two years, two and a half year, almost three years before I could speak English enough to understand the school work and my own experience about this whole thing is that it was really hard to grasp what they were trying to teach me because I was frightened of electricity. I didn't know, you know, I thought maybe sometimes it was going to blow up and you'd get on fire. I couldn't understand it. And the Indian people - at least I never was in any contact with White people up until this time.

My father lived, say, about twenty miles from Slave Lake, in the woods, the direction I don't know now. We never went to town; he went for the supplies that we needed. I never saw running water, I never saw electricity and here we were stuck in this class with electric lights. There was no way I could concentrate trying to learn English and looking at this light, or feeling its presence there was like, I don't know, a spirit I guess or at least this is what I thought. I thought it was kind of good because at least it was warm. That is my first experience there; the real big drawback was the fear I had, not so much that these people were White because I'd seen White, there were White people up on traplines where my Dad lived so I can understand the White person teaching (i.e. the Nun) but I couldn't understand electricity. How was it possible to have that light? So I couldn't learn as I was constantly wondering and looking at the lights for fear that they would blow up and burn the place down.

Andrew Bear Robe

Was this operated by the Roman Catholic Church and what year would this be?

Louise

Roman Catholic, as a matter of fact, it was the Oblate Missionaries. This is 1945 so you can imagine it took me from 1945 to almost 1948 until I had my grade one making me by that time ten years old, going on eleven. Once I mastered speaking English properly, I could understand and speak it because we were forbidden to speak Cree after that first day that we were brought in here, into the convent or into the school. We could speak Cree no longer, so in a way it came easy to learn English because it was drilled into us. The basic English; your name, how old you are, not who your mother and father are, but who the sisters were, what their names

were, the Father's name.

Father came to teach us religion every day for an hour. He taught us religion and that was the only time we had Cree because he interpreted himself in Cree (what he was teaching us in English) and we learned to pray in Cree or in our language, even though we weren't supposed to speak it. So the first three years of my life were spent in silence, not talking to anybody because we were punished if we spoke Cree, and this was the only way we could communicate. The only English we knew was our names and the prayer. That was the first thing that we learned. They didn't start teaching us one and one is two or sentences or how to say particular words. They never taught me to say "My name is Louise Loyie." I was just taught Louise Loyie. I learned eventually that this was my name. At first I wasn't sure, because I had an Indian name, so it actually took me quite a while to realize that my name was Louise.

The first three years, I guess, were the hardest because the whole way of living was different. Indian people don't talk very much, you know, in normal conversation. Anyway, it wasn't hard to be silent and not communicate with the other students because we had to do it in English.

The first year that I can remember actually understanding English, all they taught you was religion, about Jesus Blessed Virgin Mary, the whole Bible. We ended up knowing the whole Bible by the time we finished grade four. They never stressed Academic schooling at all until we could pray in English; they figured the biggest thing was to learn religion first, then learn to speak.

Andrew Bear Robe

Did any of the teachers, instructors, nuns or the priests speak Cree?

Louise

None of the nuns spoke Cree. I think there was one, well the priest that taught us our religion in Cree didn't speak it fluently nor did he understand the basics, but he spoke some. There was a book there with hymns that were written in Cree, but I can't recall who wrote these books. But it wasn't the same Cree. It was translated from English to close Cree. After I learned to read and write, I couldn't read it. It was supposed to be Cree but it wasn't. The priest didn't speak it well, nor did he understand a lot of the things he was saying. It was just the same as that when he taught religion. There were a lot of things that I wanted to question, and did question that he couldn't interpret for me in English. He didn't know what he was trying to tell us, but it wasn't the real thing.

Andrew Bear Robe

I am interested in your name, Louise Loyie. You mentioned it took you three years to accept that it's your name. Was this given to you when you went to the school or is Loyie your family name?

Louise

That's my family name. I was baptized. My name actually was Mary Louise Loyie. My first name was Mary but there were too many other girls with that same name so in order to distinguish us they gave me my second name and I knew my Cree name had an "M" in it so I knew if they would have told me your name is Mary then I could have understood. But Louise meant nothing to me and they let me have that name like it was too much trouble for them to distinguish this Mary Cardinal, Mary Smith or Mary Twin. There were too many Mary's. Some of those girls were given the name Mary. But my real name (I looked at my birth certificate and baptism certificate) is Mary Louise Loyie. It was hard for me. I thought that they had just given it to me.

I asked my mother about it when she would come to visit us maybe once a month. It was hard to travel in those days to come from Slave Lake to Grouard. Transportation, horses, we didn't have them. But I asked her and she said, "Yes," it was my name. It was my second name. She asked if they weren't calling me by my first name and I told her no. They told me my name is Louise, and that was hard, you know. It is a small thing but when you've never been subjected to White culture, I guess it is difficult to understand why you're not called by the name that your parents gave you. I didn't see that it meant so much that they should change my name. I use Louise now, but I got used to it after awhile.

Andrew Bear Robe

Now you've talked about the first three years. Did you find a difference after you'd mastered the English. Did they start to instruct you in the academic matters, or did they just press religion and prayers all the way through?

Louise

We learned some academic subjects. There were other students there besides myself who had an even more difficult time because they were older. I was one of the youngest ones there at eight years old. There were some that were eleven that couldn't even speak English, some even twelve, thirteen, fourteen, fifteen years old that couldn't speak English. I had two younger brothers and a sister and they

picked it up faster that I did. Once I learned to speak English, then I went from grade one. They taught the academic grades then with qualified teachers (I imagine they were). But I lost 2½ years learning to speak English. Once I got to speak English real good then it was just a matter of learning the academic. That was easy. By the gime I was in grade four, I had skipped grade two. I took part of grade three and went on to four the same year, and then went on to grade five. Let's say I was twelve, I think I was twelve years old in grade five. I took grade five and I was pretty good at it so I went right into grade six. I was still twelve years old in grade six, so I just caught up, you know. Once I learned to speak English that was it; the rest of it was easy. They taught the basic academics but still we had more religion. They taught you English, Mathematics, Social Studies, but the biggest part of the whole school curriculum was religion. We almost took two hours of it every day, in the morning and in the afternoon.

Andrew Bear Robe

What was the name of your school?

Louise

Grouard. Well it's Grouard now. It was St. Bernard Mission, that's what it was called. Going back to not being able to speak English, the majority of the students there were Cree. There was a great percentage there that were from the Whitehorse area that couldn't understand Cree or English, so we couldn't communicate to just anybody; we had to learn English in order to talk to another student.

I was a friend to a girl in Whitehorse. We couldn't talk because she spoke another language. She didn't understand Cree and I didn't understand her language, and neither of us could speek English. We learned to use a lot of sign language. It's amazing how you learn that. Somebody would have sworn that all the children here were deaf and dumb because they weren't speaking. We needed signs to communicate. In this way we did not get punished. There was no verbal communication. For the first five or six years of my life there I used sign language, for communicating. We had a system where we could speak with anyone by using the hands or facial expressions.

Like I said, a lot of the students, especially those that came from Atlan, B.C., never had seen electricity or running water. They were frightened just like I was. Today it is hard for me to believe that it was just a short time ago that we spent most of our time in the bush. No contact with the White world and all of a sudden we were stuck into a place like that. It wasn't hard to learn

English, but we were so frightened, not because we couldn't understand the White people, but because we couldn't understand the Nuns.

My first idea of them was maybe there was something about their religion. Maybe they were sent from God or by God because they were dressed differently. We didn't see them eat. We didn't see them go to the bathroom, we didn't see them sleep and we were isolated from them. Completely isolated. So, I thought maybe they didn't eat and sleep and do all these things. I couldn't understand, you know. It was really a scary feeling because I thought like this and I'm sure a lot of the other children thought the same thing, that they were some kind of spirits. You know we have a religion. I knew there was somebody up there; maybe we have another name for him. We have our own name for our God. I thought perhaps maybe he did send these people to help us, because we never saw them do anything. They didn't even drink the same water that we drank. They had to go to their own places, their own part of the section of the building to do all their eating and their drinking so their water was different for cooking and drinking. Our water came from the lake. They brought it in barrels out of a well at the end of Lesser Slave Lake where Grouard is situated. So I really believed at first that these were sent by God and the only thing to do in order to get along was to listen. Maybe they were right in wanting us to speak English.

Andrew Bear Robe

How many years were you at the Residential School and how far did the grades go?

Louise

The school I went to, in my time, went to grade 9. I was sixteen and had nowhere to go. Let me see, about thirty other students that were in grade 9 the same year had no place to go so they decided that they would have another grade, say grade 10, so they made an extra classroom apart from the original classroom where we went from grades one to nine. It was to grade 8 as a matter of fact. I'm sorry. They thought they would teach grade 9 and 10 in a part of the building where the Father's stayed. They made it into a classroom. This is where about 30 of us went when we had nowhere else to go. They didn't know where to send us, because by that time my family had split up. I didn't know where they were because they refused to let the parents come to see the children. They felt that it was upsetting them (the routine). So I took my Grade 9 there and then I had to write departmentals. I passed and still the same students were there so they took on another year and taught grade 10. After that, having no place to go, no home, I was sent to the residential school, oh not a residential school, it was outside Calgary.

It was the mother house of the Nun's that were teaching us. They sent me to school there because I wanted to be a Nun. I knew no other life then, I though this was the only way.

Andrew Bear Robe

Was this at Midnapore?

Louise

Yes, Lacombe Home, Midnapore. They didn't have just anybody there. They just took the students there that they figured were going to make it, you know, and seeing that I was going to be a Nun, they decided they would try me. My grades were good, and that was one of the pre-requisites to go into Lacombe Home. So I ended up my eleventh year in Lacombe Home.

Andrew Bear Robe

And then what happened?

Louise

My eleventh year at school was a good year. It was different, you know, I guess because it was so close to the city. The children who went there were upper class; middle upper class children. They were all Roman Catholics. Rich people, White children. I think there were only two or three of us Indian girls that went to the school. One of them was a Blackfoot Indian girl who ended up becoming a Nun. The other girl dropped out and met somebody in town here and got married.

That was the first year of my life that I enjoyed going to school because we had a little more freedom. It was similar to the high schools here, I guess. I don't really know. That was the closest experience to what I've read about high schools. I did real well in grade 11. I was almost speaking French. They stressed French and English in that Residential school. My younger brother speaks French fluently because it was alright to speak French, but not Cree. We had to learn French, but we couldn't speak our own language. They thought I'd take grade 11 and 12 there and after that they were going to send me to Montreal where you learn to become a Nun.

They have a mother house there, but a very strange thing happened. I met a girl that went to school in Grouard with me, who was living in Calgary and was married. She had heard that I was in the home and she came to visit me one day and introduced me to her family. The woman was a Cree and her husband was White. They needed a babysitter, so she asked me if I could babysit during July and August, and then I would to to Montreal to take my training. So

I had my first experience after eleven years of being in a Convent of going to a home with a husband and wife and two children. The experience was so great that I couldn't believe that this is how it really is outside. That people live a family life where you eat breakfast, dinner and supper and you eat what you want, not the food that's given to you. I never did go back. They asked me to stay on and care for the children. They paid me good. They paid me room and board. To me that was a million dollars because I never ever did see money all the time that I was in the Convent. Never once did I ever have access to money. So I thought that this was just maybe what life was all about. So, I changed. I phoned and told them I wouldn't go to Montreal. They wanted me to come back and finish my Grade 12 but I couldn't. This was too much of a new experience. It was good and I wanted to find out more about it. I didn't want to go to school anymore. I thought I was 18 years old, and there was no reason for them to stop me. I was on my own. I knew nothing, mind you. I didn't know a thing about life. These people were really good and I thought they'd be good for me and help me out and explain some of the things about life to me. This was something they never told us in the Mission. They never told you what it was like outside.

Andrew Bear Robe

Well, Louise, I think we'll stop for now. Maybe we could carry on with Grouard again next time.

Andrew Bear Robe

Today is April 13, 1976, and once again I am with Louise Loyie to carry on our interview about Lesser Slave Lake area and Grouard.

Louise, how were you initially taken away from your home and family?

Louise

I mentioned before that we lived out in the bush. My Dad had a trapline about twenty miles out of Lesser Slave Lake and we used to have to come in maybe once every two months for supplies. This time when we happened to come in, I didn't go up town with my Father, he went alone to get the supplies. While he was gone and we were home (myself, an older sister, two younger brothers and another sister) waiting for him to come back. The RCMP came over to the house. We had a log cabin. It was three miles from town. We were outside playing when all of a sudden Mother called for us to come in. She said she was sorry, but that we had to go with the RCMP, that they were going to take us somewhere. They didn't explain it to her. In a way they did, but she didn't speak very good

English. He told her that we were supposed to go to school, even though my Dad wouldn't let us. My older brothers and sisters went to school but they played hookey all the time. They weren't interested in the school they had in Slave Lake.

So, she changed our clothes as best she could and put us in the car. He told her, I guess, we were just going to go down town, to get registered for school, or something like that. That was the last time we saw her. He just took us away and that was it. We never saw my Mom or Dad after that. My mother, not really knowing what was going on, went to the RCMP station to find out what was happening. This is what she told us later. They told her that we were supposed to go to school and Grouard was the place we had to go. So, that was fine. I don't know what my Dad did about it. After they took us away, they took us straight to Grouard.

My father started to drink. He had no reason to go back on the trapline. He had no kids to support. They were all taken away from him so he took to drinking quite heavily. He didn't work, just drank. Consequently, he and my mother broke up. They split, separated. My mother went to her home again where her mother and father were from, Kinuso, about twenty miles away from Slave Lake. She left my Dad and she would come and visit us. At least at first she did. After that, they didn't let her. I never heard from my father until about six years later. He came out one time to try and get us out for the summer. Seeing that he was not living with my mother, they wouldn't allow us to go out and he didn't bother after that. He just gave up. He thought he couldn't fight the system. There was no way. They told him that he couldn't get us back. We had to stay there and go to school until we finished. Then we could get out. So he just gave up, and we lost track of him. I didn't see him again until long after I was out of the Convent.

By that time I was about twenty years old. I guess I went looking for him. I asked for him, but I disliked him. As a matter of fact, I hated him for many, many years. All the time I was in the Convent I blamed him because he couldn't do anything about getting us out. We were his children and he should have had the right to say something about where we were taken. I tried to explain to him how awful the place was. He just gave up. I know he came down and spoke to the head priest and told him that he wanted his children, but the priest said no, that there was nobody at home to look after us.

In the meantime, my mother had died. She was murdered accidentally in a drunken party. So, there was no place for us to go. We had no home then. My Dad sold the cabin that he had built. I don't know what happened to him, where he went or anything. I just lost track of him and my family gave up on him too. We thought we were in school forever. That's for sure. We had no idea that

maybe there'd come a time when we would be old enough to get out. Myself, I really thought I would be there for the rest of my life. The Nuns let us believe that was the way it was. We had no mother and at that time I didn't know that my Dad had married another woman. She had a whole family already, so I thought maybe my Dad didn't need us. She had seven kids, and there were twelve of us. So I thought I could forget about ever having a home to go to. I just gave up everything and got used to the Convent and just decided that's where I was going to stay. Perhaps I thought when I got old enough, I would just work there. There were some older girls that worked there. If they didn't work there, they got married immediately after they left the Convent. They were pre-arranged marriages. The priest arranged some of these marriages among the older girls and boys.

Andrew Bear Robe

Was this at Midnapore?

Louise

No, this was at Grouard.

Andrew Bear Robe

Is that the residential school?

Louise

Yes.

Andrew Bear Robe

You mentioned that they wouldn't let you see your mother again. Do you know why?

Louise

Well, the last time she came they had told her not to come. She used to come every week, as often as she could because she went to school there and she definitely didn't want us in there. She tried, I know, for the short that she was alive. She tried to get us out. But she just couldn't. I don't know why. I never did find out. She was only supposed to come once a month, preferably once every two months. This is what they told her. Then they gave us the news that she had been killed. Then nobody did come to see us, which pleased the Nuns very well because the visiting upset me. It upset my brothers and sisters too.

Andrew Bear Robe

Now, are there any happy memories from Grouard?

Louise

No, no happy memories. Today, 1976, I almost believe that that place didn't really exist and that I had just imagined it. It was so dreadful. I want to forget everything about it. I remember there were children there and they used to get sick and they got absolutely no medical attention at all. There was a hospital less than twenty miles away with doctors. There were also Sisters of Providence that were running the hospital. In my time that I was at the school, I saw three young girls die because of lack of medical attention. There was no reason for this. There were doctors very close. Myself, I had a bad ear and it was almost ten years before I had a doctor look at it. Inspectors came to check the Convent every year. They asked the Nuns if they would allow the doctors to come and see the children. Finally, they did. The doctor did come. I am partially deaf in that one ear because it was neglected for so long. For ten years I had a festered ear with absolutely no medicine, nothing, not even aspirins for the pain. Nothing was given to me at all. I'm very fortunate, however, that I'm not deaf. There is a hole in my ear drum and it should have been looked after when it first started getting sore.

There was no medicine at all. There were other children who had eye problems or skin diseases that were just neglected. The Nuns didn't do anything. Some children had toothaches. There was one Nun there (she passed away while I was there) who used to pull all the teeth out. She didn't freeze them with anything, just used the pliars. This is hard to believe, but it actually happened. They pulled the children's teeth rather than send them to the dentist, which was also in High Prairie. There was a dentist there, two doctors at the hospital, and a third one that was a general practitioner for the people in High Prairie. But the children that were in the Convent at Grouard got none of the medical attention and there were children that still had TB after about three inspections from Edmonton. Some professional people came out to inspect the Convent and then finally they had those children removed and sent to Edmonton. It's just amazing that none of the other children got the disease. If somebody had the measles they stayed in from school. They didn't go to school but still they just stayed in bed. They didn't get any medicine. I often wonder how my family survived. My brothers and sisters and a lot of other children used to get really sick.

Andrew Bear Robe

Now in terms of today, do you find that you learned any-

thing there that has been helpful to you today?

Louise

Yes. They taught us to be domestic, I guess. It's helped. I know how to cook, sew, use a sewing machine. It helped me in that sense. But as far as the schooling, they didn't teach us. I think they just taught us how to read, write and do arithmetic. That was the basic thing. That was all that was taught until you got to grade nine and you got some help from the School Board for curriculum. Prior to that, I had little knowledge about social studies, or world affairs. We didn't know what was happening outside. We didn't have radios. We were just stuck someplace. We didn't know what was happening with the rest of the world. In a sense, it did help because we learned how to be mothers, I guess. That's the biggest thing that they taught us, and that was their main objective, to teach the girls how to be mothers, future mothers.

Andrew Bear Robe

Did they have any outside teachers, or were they all Nuns?

Louise

They were all Nuns. None of them, as far as I'm concerned were qualified except they had one nun coming from Kenora, Ontario. who taught grades nine and ten. She was very good. There was no way I could have passed the departmentals in grade nine if it wasn't for her. Had they taken the grade nine teacher the previous year and had her teaching us grade nine, there was no way we could.

Most of the Nuns that taught came from around McLeannan, High Prairie, and didn't have much experience of what was happening outside, say, as far as Edmonton or Calgary. But the Nun that came from Kenora knew what it was like. She had gone to regular school, but she was poor like most of them.

There were three teachers from Grouard who were in a lower class from the people from Quebec, I would say. But the teacher that taught us grades nine and ten was upper middle class and she had gone to a regular high school so she really had good experience to teach us our junior high. I guess that was the best year I spent in Grouard because for a change we knew what was happening. We took World Affairs, Social Studies, Science. You knew that these things were actually happening outside.

Andrew Bear Robe

What about Lacombe?

Louise

Lacombe Home, Midnapore, was an exclusive school, I would say. Only special students went there and you were from upper class society of Calgary. Doctor's children, lawyer's. They were all Catholics, mind you. They were all rich people who sent their kids to this school and it was exclusive. It was an all girl school. Some of the girls that wanted to be Nuns went there too, because it was the mother house for the Sisters of Providence. So anyone who wanted to be a Nun had to go to school there. They also had to have a prerequisite of having good grades. You just didn't go to the school unless you were going to go on to grades ten, eleven and twelve, and from there go on to University or to College, or go to be a Nun.

When I took my grade ten in Grouard I had nothing else to do so I made that year the best year. I learned as much as I could in school work. I studied and I had good marks, so I qualified to go to this school. Besides, I had decided to be a Nun so I was accepted in the school. Grade eleven was a good year. I did real well. They were pleased with me. I took French. This was a prerequisite to being a Nun. I picked it up real easy. To compare Lacombe Home and Grouard, there was very little comparison except that the food was a little better in Midnapore because of the other children, White children, being from Calgary. Some went to day school and others stayed the whole week and went home on weekends. They had to feed these children properly, so I ate good for a change.

I experienced isolation there for the first time in my life because there were only two other Indian girls that came to school and neither of them were going to be Nuns. The White girls were all rich and they didn't like the idea that I was going to be a Nun. But I didn't mind, I was really concerned about getting my education. I was very serious so I spent my time studying and trying to understand this religion that I was taught for eleven years. I was trying to see some reason why I was going to be a Nun. Was it a good idea? I though it was, and I knew no other way of life. I had no touch with the outside world for eleven years so I thought maybe I was chosen to be a Nun. Maybe this is why I've been in this place all these years. That was my logic for wanting to be a Nun.

Andrew Bear Robe

Today, do you still retain some of the French that you have learned?

Louise

Not too much. I was taking French 10, 20, and I didn't take 30. But I'm sure if I took those courses over again I'd

pick it up. When I left the Convent and I went to that home to baby-sit for this couple, I got to like it there as I mentioned before. It was really neat. I wanted to forget everything I learned in the Convent because the husband and wife that I lived with promised me that they'd tell me everything. The reason I had chosen to be a Nun was because I knew no other way of life. They explained to me that there was another way, that I could be a mother and have children of my own, have my own place, work and maybe go to school some more. The idea of not wanting to go to school wasn't the fact that I didn't want to learn, it was the environment in which I went to school for all those years. It just turned me off school. Perhaps if I had stayed in this home and then gone to another school, a public school or even a separate school in the city, I might have changed my whole life. But being in the Convent for eleven years left its mark. I had separated from my sisters and I wanted to find them, you know. This was the only family I had known and when I got out of Lacombe Home and was working for this couple I decided I should find my family. I wanted to know what was happening with them. I had never heard from them. They didn't tell them where I went. They didn't tell me where my other brothers and sisters were. They just said this is where I was going to go and that was it.

So I lost contact with my other sister and two brothers. I thought that rather than go back to school, I thought it was more important for me to find my family. This couple told me that I could stay with them and go to a school close to where they lived. I didn't want to lose touch with them like I did with my parents. When they took me away from Grouard, I promised my brothers and sisters that no matter what happened I would try to keep in touch with them. But even when I went to Lacombe Home they wouldn't let me write. I did write letters, but they never got sent. It took me two and a half years to find my two brothers and my younger sister. They wanted to know why I hadn't been in touch with them. I wrote letters but I guess they never did get sent or they were intercepted somewhere along the line. Probably on that end, because I believe they sent them from Lacombe Home.

When you're going to be a Nun they just want to take you away from everything. I guess it is the biggest thing about being a Nun. You've got to get away from your family. You can't have family ties and this was the reason for not letting me communicate with my other brothers and sisters. So I set out to find them, and this was the main reason I didn't go back to school. I wanted to know where they were because I had heard during the year the Grouard had been closed down. The inspectors came to inspect the place, unexpectedly, and they realized that the place wasn't being run properly. So they closed down the whole Mission. All the children that were there were shipped to different parts. My brothers were in private homes in Edmonton. My sister was in a Convent in Edmonton, Saint Alphonses home for girls. It took me a long time to find

her, but I found the boys. I heard that they were going to St. Anthony's College. But I couldn't find my sister. Being out in the city she had decided to run away and she ended up in the Good Sheperd Home. This is where I found her after looking at all the institutions for her. I don't think that was much better than Grouard, you know. The Nuns were different, but they still had the same ideas as the ones that taught us in Grouard.

Andrew Bear Robe

At Grouard, what would be the main course of diet. You mentioned that it wasn't very good compared to Lacombe Home.

Louise

We had some terrible food. In Grouard there was a farm that had chickens, pigs and cows for milk. We never got any of the food that was fresh. If they slaughtered a cow you knew they canned the meat and stored it, or dried some of it. We didn't get any meat that was fresh. It might be a year old before we got to eat it. It was always the poorest cuts of beef. We had beans and fish that wasn't cleaned. The potatoes weren't cleaned. The food was never cooked properly. The beans were only half cooked when they fed them to us. We never had any desserts. They used to ship cargos, truckloads of fruit from Edmonton but we never saw any of it. The Nuns got it all, or they sold it to the people that lived around Grouard, and made money that way. But the children never got any of it. They didn't even get canned fruit. For snacks during recess they gave us turnips that they had planted, carrots, all kinds of vegetables. This is what we had for a snack, a raw vegetable. I guess they didn't realize that they were doing us some good by giving us these vegetables!

The Nun would come out with a big tub and she wouldn't make us line up and give us each a piece. She used to take a big handful out of the tub and just throw it and we had to grab it like we were dogs. You know some people got two pieces and some got none. The little ones couldn't grab as it was just thrown to us. We had to grab and a lot of kids would get some, and others would not. This was how they fed us our snack. During meals, it was a little more organized.

They let us line up and they put a certain amount of food in a dish and we had to eat it. We didn't leave the table until we had finished the meal, whether we liked it or not. You ate it if you were sick. You had no choice, and you ate what you were given. Potatoes weren't peeled. They left the skins on and you had to eat them that way without knives or forks. We had no salt or pepper or sugar. We just had a spoon and we ate whatever was put in our dish. Nothing was left. Even the fish that wasn't cleaned, we had to eat.

If we didn't then we went without the next meal. If we didn't eat at lunchtime, then we didn't eat at supper.

For breakfast we had milk, bread with nothing on it, and that was all. They used to have big, big pails of peanut butter and big pails of jam, but we never did see any of that. We used to watch the trucks unload all of this food. One time they let us have peanut butter and what they did with the peanut butter is mixed it with cod liver oil because every morning we had to have a spoonful of it and a lot of the children would get sick. They'd actually throw up from taking this horrible stuff so rather than waste this cod liver oil, they figured it would be easier for the children to consume it if they just mixed it with peanut butter. They expected us to use that on our bread. We had to. If we didn't then we had to take it in great big spoonfuls and they didn't use individual spoons for everybody. They used the same spoon for everybody, even with all those kids that had TB or other kinds of sicknesses like mumps or measles. It wasn't washed and it's just amazing that a lot of the other children didn't get sick. I cannot understand why all of us didn't get sick, didn't get some kind of disease.

Andrew Bear Robe

Well, Louise, it has been a very interesting conversation and I just hope that your future is nice and rosy from here on.

Louise

Thank you, Andrew.